a tynjong, the lame devil who lives in the thicket and tickles people to death,
ka nun, the worst of all the demonesses (only among the Syntong),
a 'suid-lam-in, the executor of the commands of god, who has to fetch the souls into the other world,
a thlen, the devil of wealth and comfort who can only be worshipped by human sacrifice,
ka sser, a demoness who brings violent death,
ka syrti, the demoness who scratches and cuts, sews, and files (by pain in the intestines),
ka jumi, the demoness of earthquakes,
ka klongrieng, the demoness who causes children's illnesses (especially in the navel),
a 'suid briew or a 'suid ngor, the devil who attacks people in the early morning and causes stitches in the side or heaviness,
a 'suid-kynte-saran, the devil who makes headaches,
a synkai lasan, an evil spirit,
ka ramhandi, a demoness.

3. Revered Powers of Nature:

The Pumatit River, to whom the kings of Jaingetsin, Jaingrin, and Khoosumpuh offer sacrifices.
the Khai-sure River among the Lur,
the Kupili River among the Syntong,
the Syntong River among the Syntong,
the Shilling Peak (mountain near Shilling),
the Jaitiew Mountain near Shillong,
the Kyrling Cliffs,
the Nymper Mountain,
the mountain Pyndieng blei Lyngdoh near Shangpung (Jaintia).

2. Methods of Warding Off Evil Spirits

The Khasi do not practise magic in the

strictest sense of the word. It is rather an instinctive activity, which is influenced by superstition to which they have succumbed. In their opinion all misfortune and bad luck are caused by evil spirits. The chief purpose of their sacrifices is to propitiate them (khein ben khai). But they well know that it is possible to cause others harm with the help of the devil. Their magic consists of this and in warding off harm. The magic is not accomplished by special magicians who make a profession of it; but whoever believes he is able to harm others with the help of the devil tries it. In the same way, those who have to ward off harm of any kind hope to be able to accomplish this with the help of the devil.

If anyone has a throat ailment, whether it is a tumor or only hoarseness, they believe that it occurs through the influence of the devil s lasamak. Therefore a rooster or a pig is sacrificed in the courtyard of the person concerned. The blood of the sacrificed animal is given to the sick person to drink so that he may recover.

They do similar things when a person has a toothache or is sick with some kind of mouth ailment. This sickness is ascribed to the devil s jingkik.

If a child is born blind they believe that adultery on the part of the father is the cause. This adultery is punished in the child by the devil s kyrung.

[illegible] causes attacks of cramps, and convulsive cramps are the work of the feared demoness Ka Ahwar.

Existent ailments are made definitely worse by the devil s thyrurei.

Whoever goes into the forest and hears the calls kha-kuit, kha-kuit, should hurry away because the devil s 'suid-tynjang lives there and

7?% Then the wings of his nose are cut with a shear,
702 or pincer of silver and the blood is drained off. In the same way the nails on the hands and feet are cut off with silver shears. Finally the dead body is thrown into an abyss. (5)

[p.4] 5. For further details about "Human Sacrifice Among the Khasi", see Dr. P. C. Becker, Salvatorianische Mitteilungen /Salvatorian Communications/, 1909, No. 5, pp. 75 ff.

•?5% [p.5] Since on the one hand many Khasi are busy
?02 trying to kill others with the help of the devil or to make them sick (ai-kmuid), and on the other hand the evil spirits also harm men without being called upon, an enormous fear is thus the fruit of this superstition. From this fear comes the desire to make oneself free from the influence of evil spirits (lait-kmuid) or to modify this influence by sacrifices (khai) or at least to propitiate the devil completely (khein-ban khai).

7?% Therefore the Syntang annually hold a large
[?0?] feast for driving away cholera (ka lehtlongkhlan). The offered sacrifices have the purpose of propitiating the feared demoness ka khlam but at the same time they also have the purpose of making the participants in the sacrifice safe against cholera (to enchant them). Gurdon (6)

describes this feast as follows: "In the month of June when the river is full of water, on a certain day the men go in the morning in front of the huts and strike the roofs of the huts with sticks. At the same time they call on the demoness ka khlam continuously and challenge her to leave

holds his own, he can reply: What was the good of calling me 767
in, to seek signs from eggs, when the man was past hope? I could only give you such, and say he was sure to recover.—As might be expected, the sacrificers prey on the ignorance and superstitions of the people; and it not unfrequently happens, I am told, that on one being called in, and after smashing a number of eggs, he declares that owing to previous communion with spirits in other houses, he can do nothing, and recommends that another exorcist be called in, to kill a pig or a fowl, and thus those who can afford it are made to give up as much as can be squeezed out of them.

Any member of the community, if he desires it, can learn the forms of offering, sacrifice, etc., under the instruction of those who are in the profession, and who can thus sanction and look to their due and proper performance. When they sacrifice a cow, goat, or pig, the liver is the principal part examined for omens; if it is smooth and healthy, such are *good*. The entrails, if full, are a propitious token; the size of the gall-bladder is another point—if small, poverty may fall on the family. Demons also are particular; some will not accept a black or coloured fowl; pure white only will suffice, and these they object often to sell.

It is often a matter of great difficulty to persuade a Khasia to 758
take medicine, especially men from outlying villages; they quite dread it, imagining that, should they take it, some spirit, wroth at not being propitiated, may alter its proportion, and thus make them much worse. I have seen a grown-up man burst into tears, and beg that medicine might not be administered, when he was lying seriously ill. They, however, soon find out the good effects of our treatment, especially that of quinine in fever, and they laugh in turn at the scruples of their more ignorant companions.

The Jaintias, or more properly, the Sintengs, on the East, are, 761
I think, more under the influence of their exorcists than are the 762.
Khasia, on the West. On certain occasions, individuals sacrifice a number of animals to different demons, and a great feast is held, to which numbers are invited. [illegible] are then arranged in large circles, each with a leaf for a plate before them, on which the meat, when dressed, is served.

There is, however, one very extraordinary custom—one, I am 764
glad to say, confined to only a few villages in the Jaintia country—called "Tarroo". The unfortunate individual who is presumed to be in league with a demon, in order to clear his character and be again admitted into the society of his kindred, must throw everything he possesses away, even to the clothes on his body, and begin life anew. A man on whom such an accusa-

9. Gadeda-Aamen G-3 (no date) 1972 AR7 Khak AR7

tion falls is deserted by even his wife; for all consorting with him after the fact is declared would be equally outcasts. The abuse of such a custom is unlimited; private spite must enter largely into its organization; and it becomes a ready method of ruining an individual of whom the community may be jealous, or who is obnoxious to them. The civil authorities have with reason looked with disfavour on it, and done much towards breaking the custom down. The missionaries also in Jawai have, no doubt, by the establishment of their small Christian colony, done much towards the same end. This system of witchcraft does not date, I am told, from a very remote period. Names of demons are from time to time invented, or rise up, and the most formidable now is a female demon, having every ever wealth, and who is connected with the superstition "karua". The curse may alight on an individual in many ways, of which I give the following instances of how it acts on the community.

A person may get ill, and, as in fever, become delirious; those attending on him listen attentively to his ravings, and he may constantly take some one's name in connection with his state. This person is said to have the ear of the demoness, and to use such influence for the purpose of bewitching others.

Two persons may join in trade together, and be on the best of terms for several years; but one may have a terrible dream repeatedly, or may be lost, connected with their gains; he may then accuse his partner of having obtained certain power from Tarwa.

A man, originally in poverty, rising in a very short time to be wealthy, the whole village may secretly, among themselves, point at him as having entered into a compact with this demoness; but no proof is forthcoming until some person suddenly falls ill, and apparently without cause. This sick person [illegible] the suspected person in the cause of his illness. They will proceed to throw ashes in the face of the accused, as a sign that his further acquaintance is not desired. This is a common custom, and is done to a person for other reasons, such as for stealing, or committing some heinous crime. A woman who supplants the affections of another who is a wife may have ashes thrown in her face for spoiling the husband, and is thus marked, for, of course, it is done in some public place. But, to continue, the family of the sick man next count up the number of pigs that have been given by the accused during their intercourse, the number is prepared, made up into a bundle, and placed at his door during the night, and a sucking pig is killed and also left there. In the morning on the first opening of the door, the sick

9; Godwin-Austen G-3 (no date) 1872 ART Khasi ART

is seen by the inmates, and quite as soon by the neighbours, who collect to revile and jeer the unfortunate individual; his relations leave him; his wife, if he has one, retires to her parent's or sister's home, and in no other way can he recover his position in society save by throwing away all he possesses; cash and clothes are scattered on the road as he goes out of the village, and are picked up by those who follow; his house, I was told, is also demolished, and the thatch roof carried out and burnt in the outskirts of the place.

This paper has become much longer than I had anticipated, and I fear will exhaust the interest that there may be in it. I had intended alluding to the Kákin, Mikirs, Garos, etc., and exhibiting drawings of their burial-grounds, but this I think may be best postponed and introduced with some notes on the extension of those tribes and the people of the northern slopes of the Khasi range of hills, if this Society should think such of sufficient interest to them. I trust also that Captain Williamson, Deputy-Commissioner of the Garo Hills, now on leave in England, will give us the benefit of the valuable information I know he has obtained regarding the manners and customs of the Garo tribes, among whom he has mixed so much and so intimately.

Appendix A.

Paper on the Origin, Location, etc., of the Bodo, Kooch, Dhimáll People, by B. H. Hodgson, Esq., *Asiatic Society of Bengal*, 1849. Vol. xviii, pt. ii, p. 739.—"Thirteen leaves, each with a few grains of rice upon it, are placed by the exorcist in the segment of a circle before him, to represent the deities. The Ojha squatting on his hams before the leaves causes a pendulum attached to his thumb by a string to oscillate before them, repeating invocations the while. The god who has possessed the sick man is indicated by the exclusive attention of the pendulum towards his representative leaf, which is then taken apart, and the god in question is asked what sacrifice he requires?—a buffalo, a hog, a fowl, or a duck to appease the sufferer (the Ojha best knows how to a hen, and it is forthwith owned by the sick man and promised by the exorcist, but only paid when the former has recovered. On recovery the animal is sacrificed, and its *blood* offered to the offending deity."

Appendix B.

Calcutta Review, 1854, p. 139. Paper by the Rev. J. Pryse.—"The universal desire to immortalize the memory of their dead ancestors on earth by the erection of stone monuments, may be deemed as a faint indication of an expectation of some kind of future existence. The sacrifice for their dead, which they call 'Sutáing', or "Kasid-ing', that is, the ghost or demon of the dead, may be considered indicative of the same notion. The professed intention of the sacrifice is to pacify the

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group of matrilineal and Mon-Khmer-speaking people who claim as their ancestral homeland the mountainous United Khasi-Jaintia Hills District (within approximately 90° 4' and 92° 52' E. and 25° 7' and 26° 5' N.). This group includes the Jaintias (also Pnar or Synteng) in the southeast, who differ from the Khasis primarily in their dualocal residence patterns and less virulent forms of sorcery. (The Bankon in eastern Jaintia are a Kuki people.) It also includes the Lyngngams (also spelled Lyngam) in the west, who practice migratory swidden agriculture and certain peculiar funerary rites, and are said by Gurdon [1958] to be culturally intermediate between Khasis and Garos. Finally, it includes Khasis Wars, and upland Khasis, which terms are primarily territorial. Khasi country is the north-central part of the District, and is culturally complicated by the presence of Nikars, Lahengs, and Nepalis. War country spans the entire southern length of the District, as that Wars divide into Jaintia Wars and Khasi Wars, of these, the Khasi Wars have traditionally transmitted property to sons as well as to daughters. The upland center of the District is the country of the Khasis proper, those whose culture provides the most useful model for interpreting the variations found elsewhere. For general reference on all categories of Khasi culture, cf. Gurdon 1908 and 1937, also Gurdon 1907, especially for data on regional variations.] Geography. The District is 3,384 square miles of hills tabletland, extensively dissected by numerous rivers, and marked by significant ecological variation over very short distances. The tablelands step gently downward north from Shillong Peak, which at 6,449 feet is the highest point in the District, and over about 30 miles east into the Brahmaputra valley where this is some 200 feet above sea level. To the south, the land slopes more steeply downward for about 20 miles, and then drops abruptly, in cliff and steep-slope formations, to the Ganges sea-level delta that begins at its north with Sylhet. The annual southwest monsoon drop torrential rains around Cherrapunji and Mawsynram villages (in Cherrapunji, a record 600 inches in 1861), but then, reaching Shillong 30 miles to the northeast, provide only about 100 inches per year. Rainfall is again greater in Shea, which shares the Brahmaputra valley climate. Climate is temperate on the high Shillong plateau, where 0 seldom freezes and never snows. To the north, climate becomes subtropical, forest is jungle, and forms abound. The climate to the south is also subtropical. [Cf. Hooker 1903, chap. XXIX.] Linguistic affiliation. Khasi is one of the major Mon-Khmer languages, related to Mon, Khmer, Semang-Sakai, Nicobarese, and Palaung-Wa. The major Khasi dialects are Khasi, Jaintia, and Lyngngam, to which Cotmore adds War. Further minor variations occur from village to village. The Khasis had no script until 1841, when the roman alphabet was successfully applied to the Cherrapunji dialect of Khasi proper. [Cf. Rabel 1841, Cotmore 1841?-50; Jj dated 1842.]

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household deities, and ancestor and smallpox deities. Deities of the first two categories are simply aspects of the high God or Goddess. • The earth is peopled with two great orders of land demons and water demons who cause all undesirable, unnatural, and otherwise inexplicable events, acting either on their own or as instruments in the hands of sorcerers. Apart from omens, both in nature and in dreams, Khasis attach supernatural significance also to mystic numbers, and to the colors white, black, and red. They hold especially important folk beliefs regarding betel nut, paddy rice, gold and silver, and clothing.

Practitioners. The two classes of religious practitioners are the village or state priests and the sacrificers. Both are male. They use the same divinatory techniques of reading broken eggshells and the entrails of cocks, and they both sacrifice cocks, hens, goats, pigs, and cattle. These skills are not taught to them so much as picked up by observation and confirmed by demonstrations of efficacy. A priest is elected from among the men of his clan to direct his skills to the public good until he dies, and his rewards are institutionalized and come from the village or the state. A sacrificer acts for private persons or his groups, as call, and is rewarded by them personally with gifts in cash or in kind. The sacrificer is called upon to explain and then to ritually remedy every variety of misfortune, especially illness, though his powers are nevertheless regarded with ambivalence, and he is widely expected to become a sorcerer sooner or later. • There are two major types of sorcerer. One is the ritual specialist or sacrificer who secretly turns his skills from good to evil, manipulating demons to injure a person or his group, and acting always for himself alone out of considerations of jealousy or revenge. The other is normally a leading citizen, a woman who is so wealthy and successful that it is believed that she must keep a thlaw, i.e. a creature which will bring her prosperity so long as she feeds it periodically with human blood. To provide this blood, the men of her household, or other males whom she furnishes with a special whistle, will indiscriminately murder anyone except a member of her matrilineage. The latter have an [illegible] hope to the thlaw as their own, except that the ultimate result is death from illness rather than murder. Many witchcraft cases perpetrated by poison keepers or persons with an evil eye, who are often women. **Ceremonies.** The important traditional ceremonies were the life-crisis rituals relating to pregnancy and childbirth, the naming of a child, and death. Lesser ceremonies related to marriage and divorce, and to housebuilding. All these rituals were addressed primarily to the ancestors, and they are still performed in modified form by many Khasis. Other rituals, which were performed by groups such as villages, clans, local descent groups, or households, were addressed to the communal aspects of the high

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